

SUPPLEMENT.

No. II.

BOSTON, JANUARY 18, 1851.

THE
LATE CONSPIRACY

To Destroy the Character

OF

ELDER J. V. HIMES,

And to Wrest from him the "Advent Herald."

That we might be enabled to keep the *Herald* free from matters foreign to the great purpose for which it was originated, we have been obliged to lay aside some things which our readers have a right to be in possession of. To place them in possession of these, in compliance with the expressed wishes of many, and to correct some misstatements that have been made, we issue the following sheet; which will be continued only as circumstances demand. The first we notice are the statements made respecting

AN ATTEMPT AT SETTLEMENT.

This refers to an attempt made by Bro. HENRY TANNER, of Buffalo. This is represented by the other side as having been frustrated by this office, and we are told that the *Harbinger* represents WEETHEE and NEEDHAM as anxious for an investigation. As numerous efforts for an investigation have been refused by them, we will give the correspondence which passed between the several parties, in connection with Bro. TANNER's effort.

On the 25th of Oct. last, Bro. H. TANNER was in town, and without any consultation with Mr. HIMES, who was absent from the state, drew up, of his own accord, the following proposition, which he sent to each of the parties therein named, for their acceptance, viz:—

We, the undersigned, pledge ourselves, in the fear of God, to submit all our grievances and complaints, which we or either of us may have against either, and all the evidence on each and every point in question, and submit to be ruled and governed strictly by the legal manner of taking evidence, and to obey any and all summons which may be made upon us during the time of taking such evidence; and most strictly and religiously to abide by the decision which shall in this case be made,—acknowledging its force and righteousness, and govern ourselves accordingly,—that is, if it may be taken by a number of men constituted as follows:

Chas. B. Turner, O. R. Fassett, and B. Morley, shall be a committee to select thirty names, none of whom shall be members of the Advent Churches, or in any manner identified with the cause; but all of whom shall be members of other Churches in good standing, and none of whom shall reside within twenty miles of the city of Boston, or Worcester. J. V. Himes, J. P. Weethee, and Geo. Needham, shall mutually agree upon six, who shall constitute a committee of reference, which committee shall select for a seventh, a magistrate, who shall have the casting vote on all questions; and the decision of the majority so obtained, on all questions, shall be binding. And should either one of the six first selected refuse to set on the reference, then the vacancy shall be filled by the remaining number of this committee, without regard to Weethee, Himes, or Needham. And should the three last named fail to agree on the number of six, then those which they do agree upon, be they more or less, shall make up that number, without any regard to either party named. And before this body so organized, shall all evidence be taken.

1st. To establish whether the Church which tried J. V. Himes was or was not a proper body to do so.
2d. J. P. Weethee, Geo. Needham, and all others who have appeared in this contest, shall be called upon and held responsible to prove all the charges made against J. V. Himes.

3d. J. V. Himes shall be called upon and held bound to prove all the charges he has made against either of the parties so appearing.

And if in anything either fail to substantiate his charges so made, he shall make his acknowledgment to the other, and by publication to the brethren at large, and ask forgiveness publicly of his injured brother; and failing to do so, he or they shall be considered disturbers of the peace of God's Church, and wicked men.

In no case shall any testimony be taken but upon oath or affirmation; and such as could be given in a court of law, the magistrate alone being the judge on this point. And in no case shall Himes, Weethee, or Needham, be allowed to testify, they being direct parties in interest.

The trial shall not be prolonged beyond ten working days after the commencement, not counting the first, which is given to organize.

And to bear the expense of this trial, each party, to wit, J. V. H. on one part, and Weethee and Needham on the other part, shall first deposit in the hands of the three first named brethren \$100 each. And contributions shall be publicly invited to be sent to the same committee, to defray such expense of trial. And from the money in the hands of said three brethren, and from contributions made to them, shall all expenses first be paid, together with the expense of publishing five thousand copies of the verdict, for free circulation. And after these expenses are so paid, the money deposited by the parties in the beginning, shall be returned to them pro rata, from the

contributions. And when enough is so contributed, notice shall be given of the fact by the committee, which shall then be dissolved.

Each party shall be allowed two counsel before this reference committee, from among their brethren, whom they may select.

And in neither case shall either party, Himes, Weethee, or Needham, be allowed to plead for themselves or others, or take any active part, other than by and through their counsel.

The counsel so selected shall do all the questioning of witnesses, and do all the pleading, and in every way have all the management of the case, under the direction of the magistrate.

This meeting shall be arranged to commence on the 3d day of December next, in the city of Boston. In the meantime this agreement shall be published in all the Advent papers, for the sole purpose of soliciting contributions to be forwarded to either of the committee of the three first named. And whatever amount shall be so contributed, shall be deducted equally from the amount to be deposited to make up the \$100 each, which shall be deposited on the 2d day of December.

This trial shall not be considered as affecting the Church relations of either party to his respective Church at the time of trial.

(Signed) J. P. WEETHEE, Oct. 25, 1850.

J. V. HIMES,

(signed on first presentation, Nov. 2.)

Geo. NEEDHAM, (signed copy, Nov. 5.)

This, as will be seen by the above, was signed by each of the parties. W., after a personal interview of two hours, and much urging by T.; H. on his return to Boston; and N. by letter.

On the 2d of November, two of the above-named committee, Dr. C. B. TURNER and O. R. FASSETT, unexpectedly met in this city, and consulted respecting their duty in the case. They felt that the performance of the duty assigned to them would be assuming a great responsibility, unless a corresponding amount of good would obviously result from it. And before they could conscientiously ask the brethren to subscribe several hundred dollars to defray the necessary expenses, they wanted to be able to assure the brethren, that the parties involved were sincerely desirous of an adjustment of the matter, willing to abide the decision of impartial examiners, to freely confess wherein they might be shown to be wrong, and to heartily forgive those who should see and confess their wrong. And if they found that either party did not desire such a result; but only to improve such an examination to get all the advantage they could; to embitter by it as many as possible; if they gained an advantage, to use it to crush the other; and if defeated, to go right on as before; then they felt that they should not be justified in acceding to the proposition on their part. They therefore addressed copies of the following letter to Mr. HIMES and Mr. WEETHEE:—

Boston, Nov. 2d, 1850.

BRO. HIMES:—Unexpectedly meeting in this city, we propose to remain for the forenoon, to consult on matters to which your attention was called last evening. If the signatures are appended to the terms of settlement, it is throwing a heavy responsibility upon us, as the committee referred to in that document. And as the brethren abroad have a right to hold us responsible for the matter which we recommend for their consideration, we feel it incumbent on us to learn, as far as may be, what would be the result of such an investigation; and to this end make the following proposition, that after learning the probable result, we may be able, in view of our duty to God, his cause, and the brethren, to determine whether or not to act on such a committee, and what course to pursue should we feel at liberty to act in that capacity.

1. Do you propose, if these arrangements are carried out, to feel in union, love, and harmony with the parties involved?

2. Do you then propose to act in union and harmony with the parties so involved, and with the Advent body, on its original plan of labor?

3. Will you then feel that your affection, interests, ends, and aims are identified with ours, and that you can labor heart and hand with us as formerly?

When these questions are answered, we shall then be prepared to consider objections which rest upon our own minds, and to consult the wishes of the brethren abroad on the subject. C. B. TURNER, O. R. FASSETT.

P. S. Please return us an immediate answer, as I leave immediately after dinner. We propose sending for a reply as early as 12 o'clock, M. C. B. T.

On receiving the above, Mr. HIMES promptly replied as follows:

Boston, Nov. 2, 1850.

DEAR BRETHREN:—In reply to your three questions I would say:—That I should, in case of an adjustment, be happy to labor with the parties in all respects as formerly. Respectfully yours,

CHAS. B. TURNER, J. V. HIMES.

O. R. FASSETT.

The following is the reply of Mr. WEETHEE:—

Boston, Nov. 2d, 1850.

BRO. O. R. FASSETT AND C. B. TURNER:—Your communication has been received, and I hasten to send you a reply.

The conditions of investigation signed by me, were prepared by Bro. H. Tanner, of Buffalo, a friend of Mr. Himes. The committee was appointed by him. I signed the terms, because I was anxious that the whole matter should be investigated by a body of disinterested men, and these conditions seemed calculated to secure that object. Bro. Tanner thought the expenses would be met by the churches without difficulty. To your three questions I reply:

1st. I am now in "union, love, and harmony, with all the parties involved," except Mr. Himes' party; and should Mr. Himes and his associates,

show themselves worthy of Christian confidence, I should feel myself bound to extend to them my confidence.

2nd. To the former clause of your second question, my first answer will apply; to the latter clause, I simply state, that I am now acting "with the Advent body on its original plan of labor," as far as I understand that plan.

3rd. To your third question I say, I should feel to identify my "affections," "interests," "ends," and "aims," with those that are truly deserving.

Mr. Himes has challenged an investigation before any body of impartial men! NOW LET HIM STAND TO IT.

Yours, J. P. WEETHEE.

O. R. FASSETT AND C. B. TURNER.

This the committee regarded as entirely evasive, and unsatisfactory. They accordingly addressed Mr. WEETHEE the following:—

Boston, Nov. 2, 1850.

BRO. WEETHEE:—Your reply is received.—Bro. Himes had signed the article referred to before we wrote you. He has also returned a satisfactory reply to a letter similar to the one written you.—Your reply is indefinite, or at least, we do not obtain from it definite ideas.

If Bro. Himes abides the terms of settlement, will that be sufficient to entitle him to your Christian confidence? Yours, C. B. TURNER, O. R. FASSETT.

To this last note, he returned by the carrier the answer, "that he had no reply to make definitely."

The following is a copy of the letter sent to NEEDHAM:

Salem, Mass., Nov. 14, 1850.

BRO. NEEDHAM:—As we have been informed that a copy of an article, drawn by Bro. Tanner, for the settlement of recent difficulties, has been sent you, and also that you had signed the article and forwarded it to us, we wish to make the following suggestions:

1. Do you propose if these arrangements are carried out, to feel in union, love, and harmony with the parties so involved?

2. Do you then propose to act in union and harmony with the parties so involved, and with the Advent body on its original plan of labor?

3. Will you then feel that your affections are identified with ours, and that you can labor in union and harmony with us as formerly?

The article above referred to, as forwarded by you, has not been received. Please forward us a copy, with a reply to this. Respectfully,

C. B. TURNER,

O. R. FASSETT,

BUTLER MORLEY.

To the above, NEEDHAM replied as follows:—

Worcester, Nov. 15th, 1850.

BRETHREN FASSETT AND MORLEY:—Your letter of yesterday is received. In reply, I would say,—

1st. That the terms of "agreement," drawn up by Bro. H. Tanner, without my counsel or knowledge, are explicit. Why you should interpose at this stage, if you desire justice should be done to the "parties so involved," I cannot see.

2. I do not recognize your right to ask any pledges in the matter, any more than I have a right to ask pledges of you. If you do not wish to serve on that committee, it seems to me, more the part of the Christian, to step aside and let some others do it, than to assume powers, which that instrument has not conferred on you.

3. I have signed that instrument, with a hearty good will, and shall "most strictly and religiously abide the decision which shall in this case be made."

4. Your assumptions that I am not now acting "in harmony with the Advent body on its original plan of labor," and that my "affections, interests, ends, and aims," are not "identified with" yours, as if yourselves were the standard of Adventism, PAR EXCELLENCE, are a gross insult to my character, as a man, Christian, and servant of Jesus Christ. If your "affections, interests, ends, and aims," are "identified" with Christ, I am with you now; and here you may ever expect to find me.

As for Mr. Himes, let him do, as he has so often offered; and on which he has made so much capital. This is all I ask. Yours, G. NEEDHAM.

(This was accompanied with the terms of settlement, &c., signed under date Nov. 5, having been received Nov. 2.)

After receiving the above correspondence, the committee felt compelled to communicate the following decision to the parties:

Providence, Nov. 23, 1850.

BRO. HIMES, WEETHEE, AND NEEDHAM:—As the committee, to whom you have referred the selection of persons from whom you should select a committee of reference for the recent difficulties between you, we beg leave to present the following among other reasons for declining to act in that capacity. Bro. Tanner, who drew the article that placed us on that committee, requested us, should the document be signed, to communicate with the parties concerned, and learn more fully than specified in that article what would be the probable result of such a trial. One of us has seen two of the parties named, and we have written to each of them, proposing certain inquiries, to satisfy ourselves more fully whether it would settle the difficulties if carried through the trial. And as Bro. Tanner requested that if we acted on that committee we should publish the proposition to the brethren abroad, and solicit their contributions to meet the expense of the trial, we desired answers to the inquiries proposed, that we might present the strongest assurances possible to the brethren that this would be a final and amicable adjustment.

To these inquiries Bro. Himes answered promptly and satisfactorily. Bro. Weethee's reply was indefinite, and we thought evasive, and implying that neither his views nor course would be changed by such a trial. To our second letter, presenting a single definite proposition, he declined any reply. Subsequently he informed us (one of us) verbally, that the committee to select persons from whom they should select the referees, should have been chosen mutually by the parties concerned, and that had he thought

more of it he should not have consented to it on other terms. All our communications with him press the conviction upon our minds, that after the trial, unless the decision be in accordance with his present view of the subject, he will be no more satisfied than at present.

By our inquiries, Bro. Needham thinks we have transcended our powers, and thinks himself insulted, and that if we do not choose to act on that committee, it would be more Christian to stand aside and let others do it than to assume powers which do not belong to us. The spirit of his reply we do not admire, and fear that with his present state of mind we can accomplish nothing toward an adjustment which would be more than nominal, if even that—nothing that would be of service to the parties, or the cause of Christ.

That instrument requires the persons from whom the referees should be chosen to be selected from those not identified with the Adventists. After drawing up the instrument, Bro. Tanner passed from Boston via New York and Albany to Buffalo. He informs us that the friends of neither party will be satisfied with the decision of referees that are not Adventists. He desires that if the parties are not disposed to have persons selected from the Adventists, that we drop the matter, or at least, that no responsibility be attached to him.

In view of the facts contained in that communication, Bro. Weethee supposes that the brethren would not contribute to meet the expenses of such a trial. From the above and other considerations, we see no good that would be likely to result from such a trial, under such circumstances, and with such a state of feeling.

We do not wish to call on the brethren, nor lend our sanction to such a call for money to meet the expense of such a trial, without the prospect that some good would result from it. We do not wish to flatter our brethren and sisters with the prospect of attaining an end, however desirable, unless to our own minds there is a prospect that it will be attained.

We therefore respectfully decline to act in that capacity, and refer the matter back to yourselves to dispose of as you may deem expedient. We retain the papers, copies of which are subject to the order of either of you, or the original papers subject to your united order.

Very respectfully, in behalf of the committee,

C. B. TURNER.

O. R. FASSETT.

By the above, the brethren will be enabled to perceive where the obstacles lay to a compliance with the effort of Bro. TANNER. It may also be proper to state, that Bro. T., on reflection, came to the conclusion, that the referees should be our brethren. He accordingly wrote from Rochester the following:

Rochester, Nov. 13th, 1850.

DEAR BRO. HIMES:—I have written Bro. Weethee, saying, that on mature reflection, and getting the minds of the brethren, I should decline to carry forward any further the proposition of a settlement, made when I was in Boston, unless it could be changed, so far as to bring it within our own brethren; and to-day I have again written him as follows:

"I will write Bro. H. to-day, and propose that my first agreement be changed, so far as to make the number to be selected by the three friends one hundred, instead of thirty, for you all mutually to select from; and the time for the commencement of the trial to be the last Monday in December; and further, to have the agreement if consented to by you all then, published. Yours truly,"

Now, if this can be so carried out, I should be glad to see it. If you are willing to do it, you can take your own course to signify the same to W. and N.; probably better by one of the three named to select, and let him see the others, W. & N., and if it can be done, close it up; if not, abandon it.

Yours truly, H. TANNER.

Certificate of Henry Tanner.

I hereby certify, that the proposition for a reference of the above matters pertaining to Elders Himes, Weethee, and Needham, originated with myself, and that Elder Himes, or his friends, had no knowledge of the matter till I presented the same to them. In the first presentation to his friends at the office, (Elder Himes being absent,) I had the assurance, that, on his return, he would sign the document. I then took it to Elder Weethee, and stated this fact; and after considerable expostulation, he consented to sign it. When Elder Himes returned, I learned that he did sign it, on its first presentation to him. I did not see Elder Needham, but a copy was sent him from New York, which I learn he signed.

In New York city I fell in with Bro. Geo. A. Avery, of Rochester, who disliked the idea of selecting men outside of the Advent body. I also laid the matter before Elders Marsh and Crozier, of Rochester, who disapproved of selecting referees outside of the Advent body. And both Elder Marsh and myself wrote Elder Weethee to that effect, at the time, which letters Elder W. received, (as I am informed by Bro. C. B. Turner,) previous to Nov. 16, on which day he (W.) informed him of the fact.

I also certify, that I had no correspondence with Elder Himes, or his friends at the office, until after deciding to have the referees chosen from among the Adventists, if chosen at all, and writing Elder Weethee to that effect. H. TANNER.

Brooklyn, Jan. 11th, 1851.

After the termination of the foregoing correspondence, nothing direct was heard from the parties till January 8th, when the following letter was received. Had they desired an amicable adjustment, they would have refrained from the insulting allusions they have made. Men wishing to heal difficulties always make their propositions for adjustment in courteous language. When they use insulting language, they show that what they wish is agitation, and not settlement. And therefore such propositions are entitled to no consideration.

Letter from Elders Needham and Weethee.

To J. V. Himes:

You are aware that the undersigned has [have]

very serious objections to your past, and present conduct, as connected with the Advent body. We felt it to be our duty to try you on certain charges; and, finding the testimony clear, and strong, against you, we withdrew our fellowship from you, and published the facts, in order to counteract the repeated misstatements you had circulated through the columns of the "Herald."

Against this course you protested very strongly in the "Herald," and soon after, you issued your "Supplement."

In that you charged the undersigned with a conspiracy to ruin your moral character, and to wrest from you the "Herald," and attempted to clear yourself from every charge. You then began to demand a council, in the strongest terms; and clearly intimated, that, unless we submitted to a council, we ought to be dismissed from the Advent body.

We published our "Vindicator," in answer to your "Supplement," wherein we showed your document to be a tissue of falsehoods, and misrepresentations. We also proposed conditions of investigation.

You again published what you seemed to consider a refutation of the facts in our "Vindicator," and said you would accept of our terms; but, in the same paper violated our terms.*

Soon after, a friend of yours (Mr. Tanner, of Buffalo,) drew up articles of agreement, which would, in his estimation, secure, if signed, an impartial investigation of the points at issue.

That document signed, (J. P. Weethee, the first of any, (Oct. 25th,) although the committee to select the thirty, was composed of your personal friends.

We did not suppose that they would decline; as you had always publicly manifested such a strong desire to have an investigation of the difficulties, before an impartial committee, and as those who had the control of the whole matter, were your particular, and among your "tried friends," I had not the most distant thought, that they would refuse to serve on such a committee.

We signed that document under the full conviction, that, if you sincerely wished what you professed, there would be an impartial investigation of all matters at variance between all parties.

After you had learned, that we had signed that document, you ceased to publish any thing more on the subject in the "Herald," but stated to your readers that a "right verdict has been pronounced by honest hearts," and requested your friends to "withhold further expressions in reference to it."

That committee, who were your intimate and personal friends, after a delay of one month; and after spending days with you, declined acting in the capacity designated.

Their reasons for declining any action, too clearly showed to our minds what we had before suspected, that you would never submit to an impartial investigation of the difficulties which so seriously threaten a division of the Advent body. We lay the blame of this failure on yourself. In this, however, we may be mistaken. We see it stated in the last number of the "Herald," (Jan. 4) that "we (you) acceded to every condition required of us (you) by the committee, who undertook to secure a settlement of the matter. The failure was not our (your) fault;—the representation to the contrary is in keeping with the rest." As you well know that it was not the fault of the undersigned, you throw the blame on the committee, composed of your "tried friends."

That there may, hereafter, be no failure of an impartial investigation, through the declining of a committee, the undersigned propose to you the following:—

1. J. V. Himes shall select three persons, and G. Needham and J. P. Weethee shall choose three; and these six shall agree on a seventh person, who shall be chairman of the committee, and have the casting vote. He shall be chosen with a view to an impartial investigation of all the difficulties.

2. This committee shall have power; 1st, to fix upon all the necessary conditions, for an impartial investigation of the whole matter; whether it be by necessary alterations in the former conditions, signed by us, or, by drawing up a new document; and in every point, to act for the parties concerned. 2nd. This committee shall have power to appoint the investigating committee, or jury of reference, to sit in the city of Boston; determining their number, and attending to all matters necessary to said investigation; and shall appoint the time and place of the investigation aforesaid.

You will please inform us at the earliest possible date (by the bearer of this note, if convenient) whether you will accept of the terms above stated, that the committee may be appointed immediately.

As among those of the early Advent ministers, who have adhered to the great principles of the Advent doctrines as taught in the word of God, we feel that our own interests, and those of the cause at large, demand that such an investigation should take place at the earliest date practicable.

J. V. HIMES. J. P. WEETHEE,
Boston, Jan. 8th, 1850. G. NEEDHAM.

Reply of Elder J. V. Himes.

To Elders J. P. Weethee and G. Needham:

SIRS:—A communication over your signatures, dated Jan. 8th, was received yesterday. In it you request a reply to a proposition to attempt the adjustment of certain matters therein referred to. You are not ignorant that for more than a month past, arrangements have been made for a meeting at Auburn, N. Y., on the 15th inst., and of my intention to be there present, and for which, my appointments already made, compel me to leave the city this p. m. Why you have delayed a proposition till the eve of my departure, is not explained in your communication. Knowing that you have had no cause whatever for the strange and wicked warfare you have so long waged, your proposition coming at the present moment, has the appearance of being made, for the purpose of detaining me from fulfilling my appointments, or else to get a refusal to submit to a reference, when

to submit would derange my plans, that you might make capital out of such refusal.

As Nehemiah could not come down from his work on the walls of Jerusalem, to meet Sanballat and Geshem in one of the villages in the plain of Ono, to investigate false reports which Gashmu had circulated among the brethren to his injury, because he was doing a great work, and could not suffer it to cease; so am I compelled to continue about my "specific work," and for the reasons given by Nehemiah; viz., because "There are no such things done as thou sayest, but thou feignest them out of thine own heart;" and because you "thought to do me mischief." Therefore, all future efforts at adjustment must be so timed, that the work of the Lord shall not be impeded thereby.

Was there evidence of a disposition on your part, to adjust equitably the unhappy difficulties to which your communication makes allusion, it would be a pleasure to accede to any honorable arrangement. Without such evidence, there can be no assurance that any effort would result otherwise than in a fruitless expenditure of time and money. Therefore, before an answer can be returned to your proposition, it will be necessary, first, to learn what is proposed to be accomplished by a committee of reference. The history of your past course, and the tone and misrepresentations of your present communication, render this the more necessary.

You are not ignorant of the nature and object of the conspiracy in which you have been detected;* of the falsity of declarations you have made derogatory to my character; or the ungentlemanly and unchristian course which has characterized your warfare. You know with what unwearied patience those, who were then mutual and equal friends, labored to effect terms of settlement, and how disheartened they turned away from you when they had fruitlessly pleaded with you to submit to an impartial investigation. You have not forgotten how you persevered, contrary to the advice of mutual friends—in defiance of every principle of honor and righteousness, setting yourselves up as judges in matters of your own preferring, assuming yourselves to try me on charges of your own coinage, and then publishing your decision as that of a body which repudiated your conduct. You know that having exhausted all the means by which you hoped to procure my destruction, after you have published your slanders, and all you could say and adduce in their support, and your own defence, broad-cast to the world, that they have been met and refuted; and that the brethren at large are in possession of the facts and arguments on both sides of the question that would have come up had there been an investigation before a committee, and they are consequently as able to arrive at a righteous decision. You know that refusing an impartial investigation, you chose to take the case into your own hands, and to appeal to the public; and that having listened to that appeal, the body at large have rendered a verdict against you. You have not forgotten that you have virtually excommunicated and disfellowshipped them as well as me from association with you; that you have done your best to distract and divide, and have drawn off as many as you could make your partisans. After all this, you must be aware that you have ceased to be entitled to the Christian courtesy and regard which you have forfeited; that you can no longer claim as a right, what you have so often scornfully refused,—the submission of your pretended grievances to the brethren; and you cannot expect such consideration, without giving evidence that there would be no obstacles in

* "The fact is, and there is no disguising it, our two printing offices are money-making concerns. I am fully convinced they are like two dogs pulling at a rabbit; and they have nearly pulled it in twain. . . . Our purpose is, if the 'Herald' is not given up to the body, to start a new paper, which shall belong to, and be under the control of the great Advent body. . . . It is worse than folly for us to put our noses down to the grindstone, till our faces are thin as a shingle, to support two men in pocketing from five to six thousand dollars yearly. . . . I have stopped the 'Harbinger' some weeks ago, and were it not for another object, would do so by the 'Herald.' Bro. Mansfield, I HAVE NO CONFIDENCE IN EITHER. O for the Lord to come."—Needham's Letter to Eld. M. of April 18th.

"When Elder Himes was to be apprised of these things, these questions were to be asked him: Does the 'Advent Herald' belong to you, or the cause? If he shall say, To the cause, then Elder H. was to be required to give an account of his stewardship. If he should say, The paper belongs to me,—then another paper, belonging to the cause, was to be started; and then the things against his moral character were to be brought to the light."—Eld. Osler's testimony respecting Judson's statement.

"I understand the proposition to be, that while the general business of the Conference was being attended to . . . with some few confidential and judicious brethren, we would have an interview with Bro. Himes, and see if matters could not be so arranged as to save a public statement of that part of the reasons affecting Elder H.'s integrity, if he would submit to them) if not the whole, and then act, according to the results of that interview."—Letter of Judson to Eld. Fassett, dated July 21st.

"If Elder H. says it is his, and he shall keep it—having the legal power so to do—it of course settles that question. His Church will then have to deal with him for hypocritical and dishonest pretensions."—Judson's statement to Bro. A. Pierce.

"The course I think we should pursue is the following, which should be done at New York: 1. Make a report on the wants of the cause, in regard to an increase in the number of ministers, and refer that report to the Conference, with the query as to the right which the Conference has to act in such matters. 2. One move that we fix the nature, power, and work of the Conference. 3. Another offer a plan of operation. In that plan papers and all our operations will come up."—Weethee's Letter to Eld. M. of April 27th.

Weethee "told me that Mr. Himes was to have been kept ignorant of the plan till it was accomplished; that he was told that if Mr. Himes knew of it he would defeat it; and that he was advised, if they could not accomplish it otherwise, to bring accusations against Mr. Himes' moral character."

J. W. WEST.
"We may want a NEW editor of —. Would you be willing if it comes to that? Think, but not aloud, we are living in perilous times—may God sustain us. I confess I feel strange."—Needham's 1st Letter.

"We have got matters into a better shape than I could have expected. . . . Marsh will oppose it, and so would Himes if he saw it as M. does. But you will see it hereafter. I do not see as we can go far at the next Conference to establish a new paper."—N.'s 3d Let.

"See in the 'Supplement' the efforts of Bro. C. B. Turner—then a strong friend of Weethee,—I. E. Jones, D. I. Robinson, C. Merchant,—another of his friends,—and others,

terposed by you to a righteous decision, and that you are prepared to submit to, and abide by, the decision of impartial umpires.

The question has now taken such shape, that I have ceased to have any personal concern in it, and am only interested as the purity and good of the Advent cause is affected. I have therefore now no more voice in the question of a reference, than any other prominent member of the body. After the failure of past efforts, I shall waive all personal feeling, and be guided in respect to a reference, by the judgment and wishes of those to whom the cause is equally dear. And although I have ceased to regard you as worthy of consideration, have lost confidence in your piety, truthfulness,* and integrity, and see not how any professions of penitence and humility can give assurance that you would not continue in your "secret workings," as before, yet, if the brethren shall deem you worthy of further hearing, I shall make their wishes my own.

At present, there is a want of evidence of sincerity and purity of intention in your proposition. To say nothing of other misstatements in your communication, you represent that I "began to demand a council" after the publication of the "Supplement;" when you well know that the efforts for a council date as early as the Conference in May, and that after I was compelled to meet your appeal to the public by a like appeal, and issued the "Supplement," I ceased to urge a council—being convinced that it would be useless. All subsequent efforts have been made without my request. You represent me as ceasing to publish on the subject of your warfare, after I had learned that "we [you] had signed the document,"—made without consultation with me by Bro. Tanner. But you are not ignorant that the number of the "Herald" to which you make reference, was printed on the 31st of October, and consequently prepared some days before, while one of you did not affix your signature to the document till the 5th of November. And you also know that in the "Supplement" I requested the friends not to make reference to it in their communications; and had arranged before the appearance of Bro. T.'s document, to exclude reference to it in the "Herald." You represent those who have before interested themselves to adjust this business, as being peculiarly my friends; when you know full well that they were, and would have continued as much your friends as mine, if you had proved yourselves equally worthy of their regard and confidence. And you represent the failure of that effort as resting on myself, or the committee; when you know that the committee have signified to you the reasons of their declining to act—viz., the unsatisfactory nature of your replies to their interrogatories.

In addition to these, the tone of your letter does not indicate a desire to adjust matters—such as is required from persons occupying your position. You characterize as "a tissue of falsehoods" a publication containing the testimony of those whose characters are above reproach; to say nothing of copies of your own secret correspondence†—which you had

* Without confidence in a man's veracity, no respect can be had for his piety or integrity. As evidence of this disregard for truth,—the publishes in the "Pamphlet" a remark of Needham's respecting Judson's case, that "Nothing had been said about it by those who he says are hunting up something to criminate him."—p. 104. And in the "Vindicator," Weethee says: "I know not who first or last talked about it in Boston, during the last six months (from April to October), but the first I know of or heard of it was from Mr. Himes, and, I think, through the 'Herald.' I then inquired what it meant, and was told that Mr. H. had read a certificate before the Church clearing him from all moral obligation, and a receipt clearing him from all legal obligation."

Now Dr. Pierce has admitted to us that he mentioned this to Weethee in Lowell, April, (it was the 19th of April)—remarking that Judson had told him so, and so, some time before.

Bro. Warner, of New York, testifies, that when on, to attend the New York Conference (on the evening of the 12th of May), Weethee stated that a respectable person stated to him, that Himes had cheated him out of \$2000.—Sup. p. 260.

On the evening of Tuesday, June 11th, Weethee was present and bade in tears when Eld. Himes read to the Church the certificates referred to. On Wednesday, Weethee said he had asked Weethee if he had reported that story at New York, and that Weethee affirmed he had not. On Friday, Mr. Himes asked Weethee how he could say he did not report that at New York? Weethee said he "did not report it; he only told it." After this he went to Dr. Peirce, and, with tears in his eyes, told him that for mentioning at New York what Dr. P. had told of Bro. Himes, Mr. Himes had threatened to prosecute him (Weethee). But Mr. Himes had made no such intimation. By this falsehood he got the Doctor's sympathy. Now, he says, the first he heard of it was from Mr. Himes! What reliance can be placed in the protestation of one who thus equivocates? This however is a single case among many; of which we will name but one more. On page 128 of the pamphlet, Weethee gives the following, as from J. G. Hamblin:

"I (J. G. Hamblin) distinctly declare, that in this matter, no blame is to be attached to Mr. Weethee, on account of Mr. Burnham not being paid; but I believe the fault is with Mr. Himes."

J. G. HAMBLIN.
In the presence of Elder Mansfield, and three other brethren, Mr. Himes asked Hamblin to go to the office, how he could give a certificate like that? Hamblin said he did not write it, nor sign it, and did not see it till it was in print. Also, he said it was not true. He considered that neither Mr. Himes nor Mr. Weethee were to blame. He was asked to give a certificate to that effect. He was perfectly willing to do this, and said if we would write one, he would sign it. We replied that we preferred he should write it. He said finally, that he would come in on Monday (this was the 11th of June), and comply with our request. But being one of Weethee's chief supporters, he did not make his appearance. It is such trickery as this which has destroyed confidence in Weethee's truthfulness.

† "Disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends in this region. I mention Bro. Weethee, Edwin, Elam, and Wesley Burnham, Judson, J. Cummings, besides almost the entire Chardon-street Church. A crisis has come, such as I never expected. We wish you could come to both Conferences, but you must not fail to be at New York. We would like also if Bro. Bates is prepared to stand up against any storm that may arise, if he would come. But neither he, nor any other person, should know anything about the matter, unless they keep it THE MOST PROFOUND SECRET, till they see the friends in this region, and have an explanation. . . . He [Himes] was with me yesterday, but has no suspicion of the movement, and the success of it depends on his not knowing it TILL ALL IS READY. I entrust this to you, Bro. Mansfield, as a man of God, who I know to be true. Betray it not, my brother; nay, I know you will not."—N.'s 1st Letter.

"I asked him [L. P. Judson] if Elders W. and N. had not told Bro. Himes these things? He answered, No. I asked if they were not going to? He said, Not at present: they were communicating with brethren abroad, and receiving communications, and they intended to wait until a proper time."—Eld. Osler's testimony.

"I think there should not be given THE LEAST INTIMATION how things are DESIGNED to go, until ALL PRELIMINARY STEPS are taken, and then move with GREAT CAUTION. A cause like the one in which we are engaged, must be handled very carefully. ENOUGH of our brethren understand matters SO AS TO ACT IF THEY WILL."—Weethee's 1st Let. to Eld. M.—See "Vindicator."

I had "conversed with none of any consequence."—Weethee, Pamphlet, p. 21. "We had spoken to none who could make any mischief of what we had said."—Ib. p. 20.
"If all the brethren at the Conference rise up against Bro. H., what could he do?"—L. P. Judson—Sup. 1st col. p. 260.
"The moment a move is made, a score of our preachers will come to the rescue. The rabbit belongs to the body."—Needham's 2d Letter.

"We have been betrayed. Bro. Weethee went to Lowell

begged to have burned, and for the exposure of which you threatened the law. You express your conviction of my not wishing an impartial investigation; which is entirely inconsistent with sincerity on your part in the proposal, and shows that you only make it when you believe it will be rejected. When I became convinced that you feared nothing more than an investigation, I ceased to press you to such—believing that to attempt it would be a mockery. These things, with your declarations that if you could not carry the body with you, you should carry all you could,* that no investigation would change your feelings or purpose;† with the fact that you repeat the last in connection with your proposal in the "Vindicator"‡—which you took no subsequent steps to carry into effect—have led the friends to believe that you still intend to be your own judges in the case; and that you only seek a present investigation because of your past defeat—determined still to continue in your present course.

Therefore, before your proposition can be replied to, it will be necessary to learn whether it originates in a desire on your part to heal the bleeding wounds of the cause, to right all wrongs you may be shown to be guilty of, sincerely desirous of an adjustment of the matter, willing to abide the decision of impartial examiners, to freely confess wherein you may be shown to have done wrong, and to forgive where a like confession is made; or do you wish to improve such a reference to relieve yourselves from the odium your course has involved you in, to get what advantage you may, to embitter and draw off as many as you can, to use what advantage you may gain, in the furtherance of selfish ends, and, if defeated, to fall back into your present position? I will therefore propound with others the questions of the committee, to which you returned such unsatisfactory replies:

Do you propose, if arrangements are carried out, to act in union, and feel in harmony with the parties involved; and that your affections and aims shall be one with theirs?

Are you prepared heartily to make the judgment of impartial umpires your judgment in the case, and to abide by their decision?

Will your friends bear one half of the necessary expense which may accrue?

Also whom do you propose to select on your part as impartial referees?

It would not be proper for any to be selected by either party, who would be obnoxious to the other. Those nominated by either, should be submitted to the consent of the other. You will understand that those who are personally implicated with you, like Lenfest, White, Marsh, J. Turner, Batchelor, and others, are disqualified for such reference. Also on my part, it would not be proper to select those established friends of the cause, whose well meant efforts to produce reconciliation have been met by the taunt that they are, peculiarly, my friends; or those who coming up to our annual conference have been stigmatized by you as my special friends, and as having been induced to come by the expenditure of money, &c. &c. And therefore, while there are hundreds of high-minded and impartial men by whose judgment I am ready to abide, I know not that you would consent to any whom I might select, or that you would be likely to select those in whom the brethren have confidence. Whether there is probability that this obstacle may be removed, will be seen by the nomination you may make.

A letter answering these inquiries and proposing your referees, sent to my office, will be duly forwarded to me. I shall take measures to lay the correspondence before the brethren, and if they are satisfied with your reply, and that good will result, I

and opened his mind to some friends (without going into details), as a matter of duty, and Bro. Daniels got hold of it, or some part of it, and, like a stupid fellow, ran with it to Himes. . . . How much our disaffection towards Eld. Himes was known, I cannot tell, but I know he had told some of it. . . . I expect a storm, and my poor pate must be pelted. Bro. Weethee will receive the BRUNT, but I have pledged myself to him, that if he would stand up like a man, I would stand with him."—N.'s 3d Letter.

"If this had been kept private and carried out as it was designed that it should be, it would have been different now; . . . had it not been for that cross vein that struck Pearson, it would have been carried through at the New York Conference, and things would have been very different from what they now were."—Weethee's statement to Elder Jones.

"Bro. Mansfield, my dear brother, I want you to do me the favor to BURN every one of the letters I have written to you of late—i. e. the three last, that there may not be a VESTIGE of EVIDENCE that I have written to you on the subject. I do not fear you will divulge it, but you will thereby relieve yourself of all difficulty if you should be catechised. . . . Put yourself out of the reach of temptation and do me a favor. . . . Now, brother, burn them at my solicitation, and I will be obliged to you."—N.'s 4th Letter, May 25th.

"I request—1st, that my three first letters relating to this matter, be returned to me, immediately. The others, you need not return, unless you choose. But I forbid your giving up, or allowing of the publication of one word of them, to any person or persons, in any way whatever. I hope you have not already done it, but if you have, you will be responsible for it."

"2. I think you had better go to some attorney, in whom you have confidence, and lay the matter before him, without mentioning names, so as to act understandingly: for if private correspondence, and that too of the most strictly confidential character, can be published to the world, with impunity, whenever, in the judgment of the repository of it, it is proper, you had better know it; and if not, you had better know it."

"I must be very brief on many points in your letter. 1. From the tone of your last letter, I saw you were beginning to take ground against me, in your own mind, and I thought it better to write no more under such circumstances. True, you wished me to write again; so you did when I wrote the first, and had I been as cautious then, you would not have had a confidential correspondence to hand over to a council."

"As to COUNCILS, the laws of Massachusetts will protect me from all such self-constituted tribunals. They recognize my relation to the Church, or any other association, to which I voluntarily give my name: But they say to all intruders of that kind, 'Let alone!' You will therefore understand that if those for whom the law is made (Rom. 13) do not incur its penalty, it will be from clemency."—N.'s 6th Letter to Elder M.

* Made to C. B. Turner. † To H. Tanner.
"If brethren suppose that any decision of any council, whatever, can annihilate our senses, and make us believe contrary to our senses, and restore our confidence in him, we wish now to undeceive them."—"Vindicator," 3d col.

"The article headed 'More Secret Workings,' was a TOXIN for his special friends from all quarters to gather around him. How much of the Advent funds were expended in collecting this full assembly (the 1st Conference) in Boston, I say not. It has come from the office that this affair has cost over \$1500. . . . That this was a Conference of Elder Himes' special friends, we have from his own lips."—Pam. p. 28.

"This Conference (the 2d one) was formed, as to its leading power, of the devoted admirers of Elder Himes."—Ib. p. 39.

"The Boston (1st) Conference was composed of his tried friends, drummed up from the various Churches, and I was treated more like a dog than a brother."—2d Let. of W. to Eld. M.
"If you can come, (to the Boston Conference) do so. I subscribed \$2 to the Mission fund which is not yet paid, and you shall have that towards your expenses."—Needham's 3d Let. to Eld. M.

* One of their conditions was, that we should not do what they were then doing—viz., publish anything more till an investigation. Showing up the vindictiveness of their "Vindicator," was a violation of their conditions!!

shall be happy to accede to any equitable arrangement. I shall learn their judgment by the response they may make, and shall conform to their wishes.—If favorable to such reference, the arrangements will be consummated on my return from the West.

Jan. 10th, 1851. J. V. HIMES.

Before receiving the letter of W. and N., we intended to have issued this sheet on Saturday last, but have delayed it one week to give them an opportunity to send a reply to our communication. As they have not seen fit to reply, we have to give the correspondence without anything further from them.

The following certificate of Eld. GATES will show the spirit of these men, at the very time they are pretending to desire an adjustment; and consequently the consideration of which they are worthy.

Boston, Jan. 15th, 1851.

This certifies, that in conversation with G. Needham on Monday, the 13th inst., at Providence, he said he knew J. V. Himes to be "a base and consummate hypocrite," that he (N.) was not sorry for anything he had done, and that if J. V. H. did not repent, he "should pursue him with a relentless hand to the judgment." That if he did not repent there was no salvation for him; or else there is no judgment, and that the Bible is not the word of God. He called Elder Mansfield "a liar," "a traitor," "a Judas," and "no better than Benedict Arnold,"—saying, "put him down in the category with Judas, and let him go to his own place,"—with many other similar remarks.

I. R. GATES.

Interference of J. Marsh.

The interest of Mr. MARSH in this business, taking "his position in the cross-ways to help on the affliction"—has convinced us of his unworthiness for farther association, and we have been reluctantly compelled to withdraw from him all confidence as to his impartiality, either from his want of ability to discern the right, or of disinclination to conform to it. This is the same opinion which for years we have feared we should be compelled to entertain of him; and it is the same that W. and N. have expressed respecting him and others of their present associates.

Thus NEEDHAM writes Jan. 14th, 1850: "I am grieved to see the fooleries some are going into—father WILSON with his snakeism, and [JOSEPH] TURNER with his *et id omne genus*."

Again, on the 23d of January, he writes: "There are some four or five here, who would be glad to have COOK, TURNER, *et id omne genus*. . . . TURNER is impudent as S —. Go it, cripples! What a consummate — MARSH is! I think Bro. JONES' discussion with CAMPBELL is very unprofitable—I fear C. was never converted."

At another time he writes, he is satisfied that "MARSH is a hypocrite." And to Bro. B. MORLEY, Feb. 28, 1850, speaking of MARSH's cruel treatment of Bro. M., N. writes:—

"I determined to stop the 'Harbinger,' when I saw his treatment; and now I am more confirmed, since he has added *insult to injury*. If our brethren will sustain a man in such a dictatorial position, I desire to know it. I told my wife near a year ago, that I really feared he [MARSH] was a *Jesuit*! Not a Protestant one, but a Catholic one. You know that the Jesuits do insinuate themselves every where—but if he is *not*, he is a *reflection*."

Letter from Elder J. D. Boyer.

The following letter will not only show the opinion of W. respecting M., but also that he coveted the chair editorial of the *Herald* at an earlier date than we had supposed. On his way West from his visit to this city, in 1848, he passed through Centre Co., Pa., where he visited Elder BOYER, as per letter:

Milesburg, Pa., Nov. 12, 1850.

DEAR BRO. HIMES:—The time has come when all true hearted Adventists should speak out, and give you all the facts they are in possession of respecting the course pursued by Mr. J. P. Weethee.

I consider the course he has pursued towards you to be unchristian-like and very ungentlemanly. I will give you the conversation which passed between Mr. Weethee and myself in the fall of '48—Nov. 5 to 12, on his visit to us. The first was about Bro. Marsh's finding fault with Weethee for speaking of you as a "perfect commander." He stated that he had no confidence in Marsh as a Christian—that he was not honest in the course he pursued, and was a great fault finder. He further stated, that Marsh wanted him to write for the "Harbinger," and that he would not do it; for he had no confidence in him or in his paper. He then stated that he was on his way West, to make arrangements to return East; and that you had made him a very fair offer to assist in writing for the *Herald*. He remarked, that he was surprised at the wide circulation of the "Herald," and the number of subscribers it had—the number I do not recollect. He also said that it was well for every learned man to know his place, and that some one not so well educated [as he, Weethee, was!] would do West, and he would go East. He also stated that to keep up an interest in the circulation of the "Herald," they needed some one more learned in the office; and more than that, he intimated in his conversation, that it would not be very long before he would be EDITOR of the "HERALD"! I think he did it would be well to have a change.

I did not like his manner of fault-finding. He spoke disrespectfully of Bro. Litch and his Church. He thought that Bro. Litch had influenced his Church against him, in his views on his Armageddon. He remarked that when Bro. E. Burnham was to preach in Philadelphia, they could publish his notice in the papers, but there was nothing of the kind done for him.

The above is the substance of his conversation, as near as I can recollect. When I saw in the "Herald" the course he had pursued toward you, it did not much surprise me; for I was fearful that if you did not let him publish what, and when he pleased, that you would have trouble with him. I would say in conclusion, if you think there is anything in the above worthy of notice, you are at liberty to make it public. Yours in love, J. D. BOYER.

From the above it seems that he had purposed as early as at that time, to reach the editorial chair of the *Herald*. Its extensive circulation had astonished him; and he coveted the position which he hoped there to reach. His excessive egotism and jealousy, are also apparent—the two qualities which have caused his fall. He was, in his own estimation, so learned, that others could fill his place West, and he could be more useful than they elsewhere. He advanced a similar idea in the *Herald* of March 3d, 1849, when he said of his return East: "There are men fitted for all stations; and he is truly wise that knows his place. On this point I have been somewhat in the dark. . . . There are some fields where the uneducated can do more than the learned. This fact gives me some light as to my duty."

The opinion expressed of MARSH was mutual between them; for as late as Dec. 1850, MARSH said to Elder L. D. MANSFIELD, that he had "no more confidence in N. and W. than he had before, and had refused their articles." This was said to induce Elder M. to recommence a discussion in the *Harbinger*, which he had discontinued on becoming convinced of the unworthiness of the editor and correspondent for further exchange of courtesies.

Action of the Church in Albany.

The position of W. and N., as developed by the full exposure of their secret workings, and the subsequent action of the *Harbinger*, have caused the friendsevery where to feel not only disgust, but that some expression of disapprobation should be made respecting those who could thus disregard the plainest evidence of truth and duty. The Church in Albany spoke as follows:—

Proceedings of the Second Advent Church at Albany, N. Y., on the subject of the grievous difficulties between Elder J. V. Himes and Elders J. P. Weethee, G. Needham, and others.

The proceedings originated in remarks made to the Church and congregation in the afternoon of Sabbath, Nov. 3d, inst., by Bro. A. North and others, arresting attention to the position taken by Elder J. Marsh on the subject of said difficulties, as published editorially in the "Advent Harbinger" of 2d inst., in which article he adjudges Elder Himes guilty, at least, in part, of the charges preferred against him by said Weethee, etc., and justifies them in the course they have pursued,—thus throwing the influence of the "Harbinger" against Elder H., and in favor of the course pursued by his accusers. The Church, after listening to remarks as above, decided to act, in order, on the subject that evening.

Second Advent Chapel, evening of Nov. 3d, 1850. The object of the meeting having been explained, Elder H. H. Gross was called to the chair; when, after remarks from several brethren on the course proper to be pursued, it was voted unanimously to proceed to the election of a committee of five brethren, members of that Church, whose duty it should be to take into consideration, and thoroughly investigate the accusations and proceedings of Elders Weethee, Needham, etc., on the subject under consideration, and also the defence and proceedings of Elder Himes,—together with the proceedings and decision of Elder Marsh on the same;—and said committee to report the results of their investigations for the action of the Church, on Sabbath evening of 10th inst. The committee elected were, Bro. H. H. Gross, A. North, J. Mayell, J. Scott, and J. Goldwait.

Advent Chapel, evening Nov. 10.

The meeting having been called to order, and its object explained, to be, to hear and act upon the report of the committee appointed at the meeting of the 3d inst., of which this is an adjournment, Bro. J. W. Andrews was elected chairman, and Bro. F. Gladding Secretary. The report of the committee was called for and read, which was as follows:

BELOVED BRETHREN AND SISTERS:—As this Church took action on the subject under consideration at an early date, by letter addressed to the adjourned Boston Conference, dated June 23d ult., in which we declared that "we fully and frankly disavow all fellowship with those persons whose plans are in the dark, in reference to destroying his (Elder Himes) character, and placing the 'Herald' and publication business in other hands;" and that, "if he (Bro. H.) has erred, let that error be treated as the gospel directs; and until an error be shown in a Christian manner, we, as a body, believe that the present course of Bro. Himes and the 'Herald' should be sustained;"—it is now deemed our duty to briefly rehearse the leading facts in the history of these difficulties, and then compare the statements of Elder Marsh with the same, that all may readily perceive the ground of our decision.

In the first part of May last, information was extended to Elder J. V. Himes, that Elders J. P. Weethee, G. Needham, and others, had been engaged for some time in a plan, founded upon efforts and accusations seriously affecting his moral character, to effect a transfer of the "Advent Herald" and publication business from the control and ownership of Elder Himes to the Advent Conference, or body.—Reports, insinuations, and charges were communicated, in confidence, to various brethren in different parts of the country, arousing them to a suspicion that a "reform" was needed, and putting them, on the alert to be prepared for action at the New York Conference, to be held the second week in May.—Those brethren,—movers in the plan,—thus had

"aught against a brother," yet all who were made acquainted with the plan were enjoined to keep all secret from Elder H. until it should be ready to be divulged and acted upon in N. Y.—(indeed, the plan was kept wholly from the knowledge of Elder H. till three days previous to the Conference)—at a moment when Elder H. would be far from home, unsuspecting of an attack, and hence, unprepared for a defence. We claim such a plan to be in violation of the "law of love," and contrary to every "principle of impartial righteousness."

Elder Himes, suddenly aroused and thrilled by learning of the dark plan to effect his ruin, published an article in the "Herald" of May 18th, entitled, "More Secret Workings," which is proved to have been called for and true, by the correspondence of Elder Needham and others, and other facts since published in the "Supplement to the Advent Herald," of Sept. 14th. On the 14th of May, Elder Himes submitted the painful subject to the Chardon-street Church, of which he was a member, and Eld. Weethee the pastor, for their investigation; but no charges were presented to the Church until about May 28th, at the close of the Boston Conference; and the committee of said Church dismissed the charges about June 13th without a report,—declaring them to be "unworthy of further notice,"—"dead," and "not the subject of further action."

Thus charges seriously affecting his moral character were denied an investigation, and Elder H., as a last resort, called a council of nine brethren, June 24th, to sit in the adjourned Boston Conference, appointed for the 25th, in Chardon-street Chapel, and publicly investigate said charges, and report their decision to the Conference. That was done, and the proceedings and report of the Council were approved by the Conference, and published in the "Herald" of June 29th and July 6th, by which it will be seen that Elder H. was fully acquitted. On the 30th of June, Elder Weethee, and a few others, left the Chardon-street Church, and from that time held separate meetings in other parts of the city of Boston, while the Chardon-street Church and Society continued to occupy Chardon-street Chapel, and about the 1st of July fully justified the course of Elder H. and the "Herald," acquitted him of the charges, and elected him as pastor of said Church, in place of Elder Weethee, who had gone out from it. On July 31st, Eld. W. and the party adhering to him, summoned Elder Himes to appear before them at the house of M. Wood, in Gardiner-street, August 1st, for trial upon seven new charges, which they had instituted against him. Of course such an unchristian summons was treated with neglect. The proceedings and results of that so-called "trial" constitute the "pamphlet" of 136 pages, which we, probably, have all seen and deplored. Men who can resort to such an unchristian expedient, and to the publication of such a work of falsehood and slander, to carry out their plans against "a brother," we regret to be obliged to say, cannot have our confidence and fellowship. It should be noticed, that those charges were substantially the same as those which had been before the Chardon-street Church while Elder W. was pastor, and were then declared "dead and buried," and "unworthy of further notice," and also the same as had been before the council, and by them thoroughly investigated in a public conference, and declared to be unfounded in truth and unsustained. Hence, at one time Elder W. and his party can declare a subject "dead," and "not the subject of further action,"—"unworthy of further notice,"—and soon after can galvanize it to life again, magnify and exaggerate it, and make themselves believe that it is sufficiently worthy "of further notice" to demand an *ex parte* trial, and a pamphlet of 136 pages to parade the same before the Church and the world. Consistency is a jewel!

The pamphlet was distributed about the latter week in August, and the unblushing falsehood on the title-page shall suffice us as a sample of the whole work. The title commences thus—"The trial of Elder J. V. Himes before the Chardon-st. Church," etc.—referring to the affair at the house of M. Wood, in Gardiner-street, from and after August 1st. Notice—that the Chardon-street Church yet continued to worship in Chardon-street Chapel, with Elder J. V. Himes for pastor, while a disaffected few were holding meetings at other places, and yet impudently claiming to be the Chardon-street Church; and under these circumstances, went through with what they called a "trial of Elder J. V. Himes,"—themselves being not only accusers, but judge, jury, witnesses, etc.;—they published their proceedings to the world in a pamphlet, entitled—"The Trial of Elder J. V. Himes before the CHARDON-STREET CHURCH!" Truth is fallen in the streets! As well might the Church worshipping in this chapel, in the city of Albany, claim to be the Chardon-street Church.

The "Supplement to the Advent Herald," published Sept. 14th, contains a consistent and triumphant defence,—showing from the correspondence of Elder Needham and others, that the article in the "Herald" of May 18th, entitled, "More Secret Workings," was called for and true,—and also showing, that the letter of this Church to the Boston Conference, dated June 23d ult., was true.

As the "Vindicator," published by Elder Weethee in Oct. ult., is unworthy of notice, we turn to the case of Elder J. Marsh, whose course in reference to this subject and final decision, we will briefly trace from the columns of the "Advent Harbinger."

The first notice taken by Elder Marsh of this painful affair, is found in the "Harbinger" of July 13th, where he refuses to "enter into the details of the case now," and adds, "neither are we prepared to express an opinion where the wrong lies, or who is in the fault; for this would be judging an *unheard matter*." Is there any truth in this statement of Elder Marsh, when the proceedings before the Chardon-street Church, and before the council in the Boston Conference, had been published in full in the "Herald" from May 18th to July 6th? Yet we are coolly informed by Elder M. in the "Harbinger" of July 13th, that it is "an unheard matter." After such a statement, we ought not to be surprised at anything that may come from Elder M.

Again, in the "Harbinger" of October 5th, we read, that "The contending parties are ministers of acknowledged talents and influence," and that "such is the intrinsic nature of the case in all its bearings,

and such the skill of the contending parties in managing their respective side of the question, as to make it extremely difficult for very many to render a speedy and a righteous judgment." But we say, that the evidences of secret and wrong doings on the part of Elder H.'s accusers, of exaggeration and perversion of truth, etc., are so clear and prominent, that the many, as well as a very few, may understand.

But we turn to the conclusion of Elder M.'s course on this subject, as found in the "Harbinger" of the 2d inst.—article headed, "Boston difficulties," in which Elder M. attempts to give the "history" of said difficulties, and, after covering up the iniquitous proceedings of Elders W., N., etc., in their secret plan, up to the time of the article in the "Herald" of May 18th, headed, "More Secret Workings," he continues the history thus:

"Soon after this, Bro. Himes appealed to the Chardon-st. Church for redress, where seven charges were preferred against him. But, when he found, or apprehended, that their decision would go against him, he left the meeting, and called a council at his own house, of his own choosing, and cited his accusers to meet him there. This notice of course was treated with neglect. The charges, however, were considered by that council, which fully acquitted him of them all. The Church, however, came to a different conclusion."

Now, we feel confident, that Elder M. could not have uttered such falsehoods as are contained in the above extract in ignorance. The reader is there given to understand, that the Chardon-street Church continued to investigate the original seven charges until and after the appointment and labors of the council, even until the said Chardon-street Church found him guilty of the same. The unblushing falsehood here uttered should alone decide us to withdraw all confidence in Elder Marsh, as practising his "principle of IMPARTIAL righteousness." The FACTS were as follows:—THAT CHURCH abandoned the subject, and declared it "dead," and "not a subject of further action," about the middle of June, two weeks before the council acted on the same; and that Church never afterwards acted on the subject, except about July 1st, to acquit Bro. Himes of the charges, by approving the decision of the council, and calling Bro. Himes to the pastoral charge.—(See "Herald" of July 13th and 27th.) And one month after the action of both the Chardon-street Church and the Council, a party that had gone out from said Church, with Elder Weethee for their leader, got up seven new charges, and held an *ex parte* trial at the house of M. Wood, and there "came to a different conclusion" from the Council. So would Judas have come to a different conclusion from the eleven whom he had left,—but he would not have been the apostolic Church; neither was that party at the house of M. Wood in Gardiner-street the Chardon-street Church.

Again, Elder M. alludes to the charge of Elder H.'s representations, that he held the "Herald" and Advent office in Boston, not as proprietor, but only as agent, and adds, "This discrepancy between his profession and the facts in the case, this gist of the matter, Bro. Himes in his defence does not notice; which is a tacit admission that it is against him." Now, Bro. H. never said he was not proprietor, but that he had not even "claimed a proprietorship in it" (the "Herald"). There is a vast difference in being a proprietor in fact, but not putting forth a public claim to it, and in being only an agent. Bro. H. did notice this point in his defence, in the "Herald" of Aug. 3d, and also of Oct. 5th,—article, "Agency vs. Ownership." Did Elder M. utter these untruths designedly, or did he keep himself in ignorance of the contents of the "Herald," and yet put forth decisions declared to be on "the principles of impartial righteousness?"

As "the principles of impartial justice" do not convict Elder Himes as guilty of the charges under consideration,—Elder M.'s decision to the contrary notwithstanding,—we pursue the subject no further, only to express our position in view of all the facts in the case, as follows:—That while we admit the right of brethren to investigate the public course of another brother in a public and open manner, that brother being thus informed of the same, yet when we see brethren acting SECRETLY to destroy the moral character and Christian usefulness of another, in order to effect his removal from a public and responsible station,—even enjoining secrecy in their correspondence and plans, and when the same are about to be made public, ordering the correspondence to be BURNED, and not published, and all to be continued thus in the dark, ON PENALTY OF THE LAW,—we feel bound to withdraw all confidence and fellowship from such secret workers. And as Elder Marsh, in the "Harbinger" of Nov. 2d, covers up all these "secret workings" of Elders Weethee, Needham, and others, and gives his readers to understand that their course was open, honest, and conducted in a manly and Christian manner and spirit,—this, with the whole course of Elder M. on the subject, obliges us to withdraw our confidence and fellowship from him, and our patronage from the "Advent Harbinger."

Respectfully submitted,

H. H. GROSS, }
A. NORTH, }
J. MAYELL, } Committee.
J. SCOTT, }
J. GOLDWAIT, }

The above report, after having been received by vote of the meeting, and discussed by Bro. Gross, Duesler, Mitchell, Mayell, North, and Martin, was adopted by an unanimous vote, and a copy ordered to be sent to the "Advent Herald" and the "Advent Harbinger" for publication. The meeting then adjourned.

J. W. ANDREWS, Chairman.
F. GLADDING, Secretary.

The above evidence and argument are so clearly presented, that all must see their gist,—unless blindness in part has happened to them. It was because we arrived at conclusions similar to the above, that we concluded, after mature deliberation, not to receive the *Harbinger* longer in exchange, as we did not wish again ever to see, or hear named, a sheet so loaded down every week with opprobrious articles,—

preferring henceforth to be ignorant of its attack and existence, unless it could become an honor to the cause, of which we confess we have no expectation. Only one other paper, besides the Universalist *Trumpet*, has taken a similar stand, which is unworthy of notice.

The impartiality of M. will be further seen by the following certificate of Bro. H. TANNER:

I hereby certify, that when Elder MARSH commenced publishing on the subject of the difficulties at Boston, I pledged to him that both sides of the whole question should be sent *gratuitously*, if he would permit them to be mailed to his subscribers. But this he refused to do. I then wrote to him what I considered to be the facts in the case, and also personally explained to him the state of the case, as I understood it, after conversing with both sides in Boston, asking him to notice them himself; but he refused to give any satisfaction about it, or publish the evidence as offered him. I then requested Elder M. to publish the offer I had made, that his subscribers might see for themselves what had been offered them. But that he also declined to do.

Brooklyn, Jan. 11, 1851. H. TANNER.

Dr. G. Peirce.

W. and N. had endeavored to show by Dr. P. that he was owing Elder HIMES borrowed money, when the latter was calling on those indebted to the office for the payment of their dues. The point was, that H. loaned money when it should only have been used for office purposes; and also that he called on those indebted to the office, when he had money to loan, and consequently, was in no want of the money. As the money was loaned Dr. P., at his urgent request, for his accommodation; as he was several times asked for its payment, as he was not forced to pay it till convenient; as Elder H. had borrowed money of others to meet the demands of the office, that he might accommodate his friend Dr. P., and not incommode him in its payment, we felt that to bring up this act of kindness and friendship, was exceedingly cruel. We now learn that the Doctor did not know, that while he was being accommodated, the money was borrowed of others for his accommodation. The following certificate will explain this:

Boston, Jan. 2d, 1851.

This will certify, that in conversation this day with Bro. HIMES, he has produced evidence satisfactory to me, that he was under the necessity of borrowing money at the time I was owing him; and had I known the fact, I should not have made the statements respecting our business transactions which appeared in the "Pamphlet" and "Vindicator." I am now satisfied that he should not be blamed on account of those transactions—they being made for my accommodation, and not for his.

GEORGE PEIRCE.

In this connection we wish to state, that when in reply to Dr. P.'s statements in the "Pamphlet" and "Vindicator," we referred to his request to Elder H., to unite with him in the purchase of a piece of land, and take an interest in his medicines, we did not wish to convey the idea that there was any thing wrong or dishonorable in those propositions. They were perfectly honorable; and he was not a speculator in any bad sense of that term, it having respect to a single proposed honorable transaction. It was only worthy of notice, when Mr. HIMES was censured for using money to accommodate a friend; for if that was wrong, the other would have been worse—we consider neither wrong. Also in the reference to his owing for 10 volumes of the *Herald*, that he had a bill against the office, which the writer did not know of; and the accounts have been settled by balancing the one with the other.

Case of J. Turner.

In the "Pamphlet" and "Vindicator," J. TURNER figures somewhat conspicuously, by making reference to his own trial and conviction on charges of slander and falsehood, by a committee in June, 1849. The points in his case being sufficiently shown and met in the following letter from Bro. I. C. WELLCOME, addressed to TURNER, it will be all the reference that is now necessary to make to it. The letter contains some evidence which we were not in possession of, at the time T. was tried—all his charges and insinuations are alike false and malicious. When he claims that he did not tell the story to Bro. DAVIS, and had not falsified, the brethren will perceive how to regard TURNER's word respecting Mr. HIMES.

This letter was sent to T., with the hope that he might see his sin and repent; but hearing nothing from it, and seeing him out in the *Vindicator*, Bro. W. considered it duty to give us a copy.

Letter of I. C. Wellcome.

BRO. J. TURNER,—DEAR SIR:—I have, for some time past, thought of writing a line to you in reference to some things that bear on my mind respecting your course as a Christian. I thought of speaking to you of them at Westford, but neglected it; still, I think I ought to say something to you about it. You know, and so do others, that I have always treated you as a brother in Christ; I have for the most of the time so considered you. Since I formed an acquaintance with you, I have often been warmly attached to you, on account of your labors, and the evidences, (as I regarded them) that God was with you, yet it has so come about, in the course of events, that your

management, and your conversation, have been such, at times, as to cool my affections towards you, and to lead me to think you had fallen. And while I have always spoken in your favor to your opposers, I have sometimes spoken of my fears of you to your special friends, when you and others have been spoken of, in matters of your difficulty. I have supposed you to be human, and subject to weaknesses, and that the things of which I complain originated from your native habits, which sometimes obtained the mastery over you, and led you a hard road.—But it seems to me, you should have learned wisdom by the things you have suffered.

My object now is to confess my surprise that you should call up that difficulty between you and Bro. HIMES, and put it in the hands of his enemies, after it had been settled, and you had confessed your wrongs, and determined to refrain in future. I do not attempt to argue the case of any, or to fasten blame on any one in that trial; but on seeing Bro. Churchill's certificate in Mr. HIMES' vindication, it led me to wonder why he should have called you into this trouble. Being at the "Herald" office, I asked an explanation, and was told that you had given testimony for the "Pamphlet." I also stated that I thought there must be something wrong about Bro. Churchill's testimony; for it was not as I had heard it. This I said unguardedly, as I had determined that no one should know that I had ever heard anything about it. I was asked if I had ever heard the story. I could but answer in the affirmative. I was then asked to certify, but thinking that it might not be of any use, as I hoped the case settled, I hesitated, but promised that I would, if the case should demand it. I spoke to Bro. Churchill of the matter at Westford, and was informed that you called his testimony a fair statement. This surprised me more than ever. Now, I think you will remember telling me (at your house in Poland, when I called to see you after Conference had closed, at which Bro. Hale and Plummer attended, in the spring of 1848,) many things about Bro. HIMES, which you thought very wrong; and among others, that there were some "black things against his character;" and that there was "a story afloat that would ruin him," if taken up by the brethren. The story was that he had kissed an Advent sister, and used other improper liberties, not specified, that her husband was jealous, and made much trouble, &c. I chided you for telling this, and asked you, as is my custom, if you "believed such stuff?" You said others had done as bad as that, but you had not much confidence in it,—or words to that effect. But, said you, "Bro. Davis, of New Bedford, believes it, and he has been one of HIMES' best friends; and he has lost all confidence in him," &c. You then told me that Mr. HIMES "killed a reformation" that was started by your labors in New Bedford. How he had abused you, at various times; and that why F. G. Brown and E. Galusha did not act a better part, was because they would not be ruled by HIMES, &c. You told of HIMES' professed sacrifices, when, if you had been rightly informed, he only had the liberty of the jail yard, when he entered the Advent cause. You said he had a head like Napoleon Bonaparte, and that he would be a tyrant if it was not for grace. I inquired how grace could help him, if he was such a man as you reported him? You thought he had been under grace, and was now, at times, but often fell out, or to that effect. You know I contended for him; for he was a friend of mine, and a Christian brother, as I had good reason to suppose. I thought I could see imperfections in him, and I could see as many in you, and yet regarded you as a brother; but thought your talk improper, and told you so. I thought you more excited than I had ever seen you before. I have never mentioned these things to any soul living, and I hoped (for a time,) that you had not told them to others; but I have heard by some of your special friends, such remarks as led me to think you had soured their minds with the same things. I do not write these things for your injury, or to make you trouble. I think you will not so regard it; but I write to you as a friend, and to free my mind to you on this matter, and to exhort you to refrain from all conversation that leads to evil, and from all reflections on the character of a brother, unless called to such a work by a necessity in the case. May God enable us all to obtain wisdom to direct us, grace to keep and control us, until Jesus comes to take us hence, when all our imperfections will be done away, and we forever saved from the snare of the tempter, and enabled to know even as we are known. Yours in hope of a peaceful kingdom soon, I. C. WELLCOME.

BRO. HIMES:—In addition to the things stated above, J. Turner told me that "HIMES, while traveling the country, was in the habit of soliciting letters of commendation for the 'Herald,' and of writing them himself, and getting others to sign them, to puff him." He said that many of the letters in the "Herald" come in that way. He (Turner) had no idea that many of them were ever written by the signers, but subscribed to please HIMES, &c.

I. C. WELLCOME.

Hallowell, Oct. 14th, 1850.

Letter from Elder J. Cummings.

A reference to Bro. CUMMINGS in the *Vindicator*, entitles him to the following explanation:

Claremont, Dec. 27th, 1850.

DEAR BRO. HIMES:—Mr. Weethee says in the "Vindicator," of Oct. 1850: "Mr. Cummings came to my boarding-house, and introduced the conversation, and eased his mind in uttering very freely his complaints against the office. Others have heard him speak, and were much surprised when they saw his name in the 'Herald,'" &c.

I did go to his boarding-house, but why? I was about leaving the city; had not the least intention or thought of going there, and had no particular burden on my mind. Had I left as I intended, it would have been better for me; but unluckily, as I was about to leave, I fell in with Mr. Weethee, and by his very urgent solicitation, I, with much reluctance consented to go. Who commenced the conversation I cannot say. He says I did. As to easing my mind, I can assure Mr. Weethee, that my mind had a much heavier load when I left his boarding-house, than

when I went there. A remark in G. Needham's first letter to Bro. Mansfield, published in the "Supplement," will give a little light on this subject. He says: "Disclosures have recently been made which have disaffected some of Bro. HIMES' warmest friends," and he mentions my name with others. What can he refer to? Does he know of any disclosures made to me, except by J. P. Weethee, that disaffected me? I know of none. Being made somewhat disaffected by that conversation with Weethee, I have doubtless made remarks in relation to the management of the "Herald"—(not of Bro. HIMES' moral character)—which otherwise I should not have made.

Brethren Devereaux and Porter, whom Mr. Weethee refers to, think that I said at one time that the "Herald" and "Harbinger" ought to be burnt, which I have no recollection of saying; but if I did, they acknowledge it was said because of the controversy between them; and it was also after the conversation with Weethee. I am ready to acknowledge, as the conductors of the "Herald" already know, that I did not approve of all that was said in the "Herald" in the controversy with the "Harbinger." It gave me discouraging feelings; and sometimes I had not much heart to introduce it to strangers; but I did not then understand the "Harbinger" as well as I have done for about three months past. If I had, I should then have viewed the matter quite differently. Although I have not agreed with everything I have seen in the "Herald," and have thought sometimes that a different management might do better; yet I have always had the most perfect confidence in the integrity of Bro. HIMES and Bliss,—even after the conversation with W.—I could not think them dishonest. And when I saw the course that Needham and Weethee were taking last spring in the Conference, I was disgusted with it. I am not satisfied that the conductors of the "Herald" are perfect; but I am satisfied, that those who have gone against them, and still persist in their course, are doing injury to the cause of God. The "recent disclosures" have made me a warmer friend to Bro. HIMES than ever.

J. G. CUMMINGS.

Attempt at Bribery!!

We find that the secret works of darkness are no yet all at an end, as the following letter from Elder JOHN CRAIG will explain:—

Dec. 18th, 1850.

This is to certify, that in the afternoon of Tuesday, Dec. 10th, I was at the railroad depot in Natick, Mass., when the night train of cars came from Boston. As the cars stopped to wait for a train from Saxonville, a man stepped from the cars and inquired of a person standing by, if Elder John Craig lived about there. The man did not know. Hearing my name spoken, I stepped up and asked who he was looking for? He said for Elder John Craig. I then told him that was my name. He grasped me by the hand, giving it a very hearty shake, holding on to it, and exclaiming, "Bless the Lord, Bro. Craig! Bless the Lord, Bro. Craig!" He then beckoned to a smaller person standing on the platform of the cars, who came up, and I was introduced to him, but not he to me. I asked them if they came from Boston? The taller one said they came through Boston. I then asked his name. He did not answer, but then asked, "What do you think of Mr. HIMES now?" I said, What is the matter? He asked, "Have you not seen how he served Mr. Weethee?" I told him I had read, as I expected, the whole of the affair; and I believed that Mr. HIMES was as honest a man as walked the streets of Boston. They looked at each other and smiled, when the tall one said: "Wasn't you sent on a mission to Nova Scotia?" I told them that I went there in the fall of '42, and came back in '43.* I think I said about April, '43. He then asked: "Was there not \$100, or \$150, sent in to Bro. HIMES to the office for you; and did not he keep the money, and send on to you some old books and papers?" I told him that Bro. HIMES sent me a large box of books, amounting to \$150 or \$200, and some money; that after I returned I think Bro. HIMES told me that a few dollars were sent in by the brethren and sisters for books to be sent to me; that he and other brethren had helped me after I came back; that I believed the gift of the Nova Scotia Mission came principally from Bro. HIMES; and that if they would go to my house and stop with me, I would show them the invoice of books and the letters I received from Bro. HIMES. He thanked me, his hand being still on my shoulder, and said they could not stop. Then, pressing his hand against my shoulder, he began to move one side. I followed him. When alone, he put his hand into his pocket and said: "Bro. Craig, we have come considerably out of our way, for we understood you had considerable sickness, and are poor; and if you will just state to us that Bro. HIMES received about \$200 from the Brn. and sisters, to be sent on to you, and that he sent some old books and papers instead, and kept the money, I WILL GIVE YOU TEN DOLLARS." I told him, it was absolutely false, and that if his mission was after me, he had found the wrong person. I told him I had received some help from the brethren and sisters, and that if he was looking for the Lord, he had better give up his mission.

He then turned abruptly towards the cars, the bell then ringing, without bidding good bye or shaking hands. The smaller one took my hand and said: "Good bye, brother," but the larger one said, "Come along; he is all on one side." As the cars started I said to him: You and your money perish together. I asked them their names twice, but could not learn them, and received no assistance from them.

DESCRIPTION.

The tall man was, I should think, five feet and ten or eleven inches, about thirty, rather slender make, with a darkish hatchet face, and black hair, as it looked in the twilight and by the light of the cars, combed smooth. He had no whiskers, except under his chin, wore a black neckerchief or stock, with a shirt collar. He had on an outside coat that seemed to have a reddish or brownish shade, and plain black trousers, and turn up boots. His cap was either a shiny cap, or else had a shiny band around it. His

nose was some like, but was not a full Roman nose. The teeth of his upper jaw caused that lip to project a little, and he spoke with a heavy voice, emphasizing his words, and with short and harsh tones.

The smaller person was about as old, but not more than five feet six inches. His face was full and round, and of a fresh, florid, or brandy color. His hair was inclined to the sandy; he was shaved smooth, was of a round, plump form, and wore a cloth cap—said but little.

JOHN CRAIG.

The above disclosures astonished us as much as anything which has transpired in this connection, and satisfied us that no means will be left untried to carry their ends. Thus far we have been unable to satisfactorily identify the parties; yet we can see "the hand of Joab" in the business. Six of Bro. CRAIG's family having been sick, he had been reduced to very low circumstances, and appealed to brethren for relief. These men, or those who sent them, thinking to purchase him by the offer of ten "pieces of silver,"—tempting him in his poverty, took the cars to Natick, Ms.—Bro. CRAIG's residence. At the time of their offer, he was destitute of money, and had in his house not wood, flour, or meat to last over another day, and knew not where to look for a supply. But he had grace to resist the temptation, and virtually to say to the tempter: "Get thee behind me, Satan." After the cars left he called at the Natick P. O., and there found a letter from brethren in Worcester, enclosing six dollars. That moment, Bro. CRAIG says, was one of the happiest in his life. He had refused to sell his conscience for money, when he was in the greatest need of it; and now he had been relieved for the time, without perilling his soul. The satisfaction of that moment, was greater than all that those tempters have enjoyed since. God will ot permit Bro. C. to suffer for that act of resistance.

JAMES LENFEST, who is one of WEETHEE's partisans, has manifested more trepidation since this came out than any other one. Bro. CRAIG knows him, and says he was not one of those who called on him. But why he should feel so alarmed lest this should be made public, if he knew nothing respecting it, we cannot conceive. We have since, however, learned from a letter, that LENFEST has been circulating a story at Meredith, similar to the one they attempted to bribe Bro. CRAIG to tell. Whether his less easy virtue has been bribed, or he serves as a volunteer, will not make his connection with the circulation of slander any the less remarkable. Brethren should understand the position of those who are engaged in this warfare.

* We think the time was one year later.—Ed.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the ten years of its past existence are a sufficient guaranty of its future course, while it may be needed as a chronicler of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time; and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 23, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY!" "The second woe is past; and behold the third woe cometh quickly!"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What saith the Scriptures? Let them speak; and let us reverently listen to their enunciations.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to far us such works with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

THE ADVENT HARP.—This book contains Hymns of the highest poetic merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 154 pages, about half of which is set to choice and appropriate music.—Price, 60 cts.